

CHRISTIAN TELESCOPE.

VOL. 1.

"YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—JESUS CHRIST.

NO. 42.

| \$1 50 in advance. |

PROVIDENCE, R. I. SATURDAY, MAY 21, 1825.

| \$2 at the end of the year. |

CHRISTIAN TELESCOPE.

PRINTED AND PUBLISHED EVERY SATURDAY,

By BARZILLAI CRANSTON,

At No. 8, North Main-Street (3d story) near the
Market-House.

Rev. DAVID PICKERING, Editor.

REV. MR. FISK'S SERMON.

A brief review of the Rev. Mr. Fisk's Sermon, delivered
in Providence, R. I. in June, 1823, before the New-
England Conference.

(CONTINUED FROM PAGE 161.)

We shall now enter upon a very interesting part of Mr. F's argument, in which, if his evidences fail to support his theory, the edifice which he has bestowed so much labour to erect, inevitably falls to the ground: It is the meaning of certain equivocal terms, used in the scriptures to denote duration;—such as *forever, forever and ever, everlasting, and eternal*.—Speaking of these words in the Greek language, Mr. F. among other remarks of the same *general* (we wish we could say *generous*;) character, has the following—"It has become so fashionable for every man, who knows the names and characters of the Greek alphabet, to turn critic, and question the authority and learning of all the literary world, especially of all the learned fathers and reformers of the church, that the unlearned know not what to decide upon."

The design of this, and similar language, used on the 17th and 18th pages of his sermon, is of a character not easily to be mistaken. To say the least of it, it is an ungenerous and unmanly insinuation. Does Mr. F. think that none but the believers in endless misery are acquainted with the original languages? He knows that such is not the fact:—And how he could thus insinuate, and answer a good conscience, provided he pays any regard to its wholesome admonitions, we leave for him to decide. He implies that the *whole literary world*, and all the ancient fathers, understood these terms in the *original*, to be of *unlimited* signification, when applied to the punishment of sin. This betrays either a want of historical knowledge of the opinions of some of the most eminent literary men for half a century past, as well as a vast number of the most erudite among the ancient fathers, or a want of disposition to communicate correct information to the publick. We will simply furnish a few names which have done honour to the literary world, and who have ranked themselves as universalists, by rejecting the doctrine of endless misery, and that of annihilation, that our readers may see what kind of men are represented by Mr. F. as deserving the character of *illiterate* and *ignorant* men.

ORIGEN, who lived in the beginning of the third century, and who wrote about six thousand volumes in the Greek language, and whom Mosheim, a bitter opposer of Universal salvation, acknowledges to be

a man of vast and uncommon abilities; a man of the most extensive learning and unblemished piety, and whose writings in the defence and illustration of the christian religion will doubtless transmit his name with honour to the latest posterity, believed and defended the doctrine of final and universal salvation. But according to Mr. Fisk's insinuations, he must have been *ignorant* of the meaning of familiar terms in his own language! The same insinuations stand against the learned Hippolytus, Dionysius, Bishop of Alexandria, Theognostus, and Eusebius, Bishop of Casarea: the Bishops of Achaia, Palestine, Phoenicia, and Arabia; together with almost all the christian Doctors who applied themselves to the study of learning and philosophy for about *three hundred* years from the days of ORIGEN: for we are informed by Doctor Mosheim that they embraced the opinions of that learned and pious father in the church. Add to these, the swelling and imposing catalogue of Greek and Latin commentators, nearly all of whom, for the space of three hundred years, advocated the sentiments published by Origen: All these great men, according to Mr. F. must be set down as *ignorant* and *unlearned*, because they were so stupid as not to believe that the original words answering to the terms *forever, everlasting, and eternal*, were of unlimited signification when applied to sin and punishment! Was it not a great misfortune that Mr. F. was not a cotemporary with Origen, and been instrumental in correcting the ignorance of that great man, and of teaching him the meaning of his native language?

Descending to more modern date, we are furnished with the names of Dr. Rust, Bishop of Dromore in Ireland; Mr. Jeremiah White of England; Chevalier Ramsay; Archbishop Tillotson; Dr. Burnet; Bishop Newton, of Bristol; Petitpierre; Mr. Stonehouse, Rector of Islington; Dr. Hartley; Mr. Purves, of Edinburgh, and Mr. Vidler, of London; all men of extensive research and profound erudition. We may add to these, Dr. Joseph Priestley, whose character for learning and piety is too well known to the citizens of the United States to need a syllable by way of commendation.—All these are found among the catalogue of Mr. F's *ignorant* and *unlearned* men! Without detracting in the least from Mr. Fisk's merits as a scholar, there can be no hazard in saying that all the above names stand upon a lofty eminence in point of literary fame, which he will find it extremely difficult *ever* to ascend.

Having shown that the terms *forever, everlasting, and eternal*, have been understood in a limited sense by men of the most extensive literary acquirements and piety, and whose names are among the brightest ornaments that ever graced the historick page, and thereby repelled the insinuation that a belief in Universal salvation is the *offspring* of *ignorance*, we shall devote the *next*, which we intend shall be the *last* number of this review, to some remarks upon the

original words rendered *forever, everlasting, and eternal*.

(TO BE CONTINUED.)

FOR THE CHRISTIAN TELESCOPE.

CHURCH AND STATE.

Where Church and State are united,
Liberty can never exist.

It is a matter of wonder to some, that there should be so many different denominations of Christians, when at the same time, those that have made a profession of religion, profess to be the humble followers of the same *Lord and Master*, and all take the same Book of divine inspiration, as the rule and guide of their faith;—But this surprise will, in some measure subside, on taking a retrospective view of antique ages. In the days of the Apostles, the gospel (which signifies glad tidings of great joy) was preached in all its sublimity and purity, and was continued to be preached, until wicked and designing Priests and Kings united in enslaving the minds of men:—The same object influenced both. The priests, on their part, exerted all their powers to lead the laity into all kinds of superstition and bigotry, in order that they might with the more ease to themselves control their persons and property. The stipulation between Church and State, it appears was this; the priests on their part taught the laity, that to sin against the king, was a crime of nearly the same magnitude, as sinning against Deity: and the kings on their part, in order to make the favours reciprocal, decreed that the laity should pay large tithes to the clergy, which enabled them to live in affluence and luxury: And this same doctrine, and the same reciprocity still exists in all catholic countries: And in order to bring this deception to its greatest extent, the laity were prohibited the use of the Bible, and were taught to believe, that for them to read the Bible, would be an unpardonable sin! This same doctrine has been taught in all catholic countries, almost to the present day: And although the laity are now permitted the use of the Bible, still they are taught by designing priests, that it is sinful for them to read it. Consequently they remain as ignorant of its beauties, and the general influence which it is calculated to shed on the hearts of every independent mind, as if the restriction had never been removed. The time has been, and that within a few years, when if a Catholic layman was found with a Bible in his possession, he would have been denounced as a heretic, and treated accordingly. The priests, in order to practice the greater deception on the weakness of their subjects, (for the laity were as subject to them as to their king,) taught them to believe in a place called hell, in another state of being, and which they taught them to believe, was a place of inconceivable and never-ending torment, where all who did not subscribe to their creeds and dogmas, and become subservient to their will and pleasure,

would be infinitely punished. This absurd notion of a hell composed of fire and brimstone, has been preached so long, and handed down from generation to generation to the present day, that to call its authenticity in question, is to be denounced as a heretic. Notwithstanding it was at first intended as a deception, nevertheless, by continually reiterating the same doctrine, that which at first was meant as a deception, to frighten and deceive the people, at length became in the minds of the clergy and laity, a reality. Many pious and good men have, and still continue to preach the same doctrine, and with all the zeal that the subject would require, even admitting it were the doctrine of the Bible.—But while some preach this doctrine in sincerity, (and such as do, we esteem honest,) many preach it, not because they believe it, but because it is at present a popular doctrine; and they fear being thrust out of their synagogue should they preach any other. Such, we look upon as hypocrites.—When this horrid doctrine was first promulgated, the same arts and similar weapons were made use of, that Mahomet made use of in establishing his religion. All who at that time continued to preach the doctrine taught by our Saviour and his apostles, were stigmatized with the epithet of the merciful doctors; but finding that neither slander nor insult would effect their horrid purpose, they next had recourse to the faggot and stake, by which means they accomplished their hellish design. Having accomplished their object, many years rolled on in the quietest ignorance, superstition and bigotry, until the noted reformers, Luther and Calvin, sprang up, protested against the Catholic religion, and set up a new kind of religion, or theory which still exists, and is now known by the name of the Calvinistic doctrine. Luther and Calvin were no doubt honest men, in proof of which, they protested against the Catholic religion, when satisfied that it was repugnant to scripture: Hence they, and all their followers, as well as all who deny the Catholic faith, are to the present day denounced by them as hereticks: But it will be recollected that those reformers were brought up in the Catholic faith, and consequently retained many (if not all) of the Catholic prejudices, superstitions and bigotry; and amongst others, the superstitious belief in a place called hell in a future state, and this hell they believed consisted of liquid fire and brimstone, that will continue to burn as long as God himself shall exist! and where by far the greater part of the intelligent creation, will be doomed to suffer inconceivable torture, world without end. This inconsistent and God-dishonouring doctrine, has been handed down, through successive generations to the present day. Some years after Luther and Calvin, sprang up Arminius, who was educated in the Calvinistic School, and who had imbibed the most of the superstitions of Luther and Calvin, but who in order to clear the Deity, of that partiality which the Calvinists attach to him, set up a new doctrine, now called the Arminian doctrine. According to this scheme, very few will escape the tortures of this imaginary hell. This scheme of Arminius appears rather more consistent at the first view of it than that of Calvin, but on a close examination, it appears

rather more absurd. The Calvinists believe that Deity predetermined every thing that ever did or will take place, and the Arminians believe that Deity foreknew every thing that ever did or will take place. Now admitting that Deity has predestinated, or knew that any of his rational offspring should suffer infinite and inconceivable torture in another state of being, where is the difference between his perceiving it, and his knowing it? Can man, a frail mortal worm of the dust, commit any act or acts, that will or can, frustrate either the decrees or foreknowledge of his God?

The reason why the Arminian scheme appears rather more absurd than the Calvinistic, is, because the former depend on their own righteousness, which is tacitly setting at nought the all-sufficient, and all-atoning blood of a Saviour. But thanks be to God, that since the time of those reformers, the nations of the earth have been, and still are emerging from spiritual slavery, superstition and bigotry, to liberty, light and reason. Although in most parts of Europe, the people at the present day are as ignorant of theology and politicks, as a Hottentot is of the revolution of the planets; yet in proportion as the nations become emancipated, in the same proportion the beauties of the Bible are unfolded to their view. But in all countries where only one religion is tolerated, all the inhabitants of that country will embrace that religion, and the reason is obvious, which is, they never can become acquainted with any other. And here the question may with propriety be asked, are not the Calvinists in this free and happy land now straining every nerve to establish a national religion among us? and are not their motives in so doing, about as pure, and are they not actuated by the same principles in so doing, that the Catholic clergy were, and still are? Let those concerned in this conspiracy against the liberties of the people, answer this to their own consciences. But to return to our subject—In those countries of Europe, where the greatest liberty exists, there we find the greatest toleration and religious liberty, and the minds of men less shackled with priestcraft, superstition and bigotry.

In England, although they have a national religion, still all religions are tolerated, and as the people of England are blessed with a greater share of liberty than any other people in the eastern hemisphere, so of consequence, their minds are more enlightened and more susceptible and capable of discerning truth from error. Consequently a considerable proportion of the clergy and laity discard the doctrine of the hell before alluded to, and believe it to be an idle chimera, unsupported both by scripture and reason.

In this happy land, where we are blessed above all others, with rational, civil and religious liberty, the minds of the people are becoming more and more enlarged, as the light of reason and revelation is unfolded to their view: Consequently, a larger proportion of the people of this country (and particularly in New-England, where every species of slavery is abolished,) have more exalted views of the character, mercy and goodness of God than those can possibly have whose minds are still in bondage.

At the time that our ancestors emigrated to this country, one great (if not the sole) object of their

emigration was, that they might enjoy their religious liberty: At the same time, their minds were (although unknown to themselves) enslaved in superstitious bondage.—Hence arose those cruel persecutions amongst the first settlers, which in time, having become intolerable, the good old ROGER WILLIAMS, a man of more exalted views, fled from Massachusetts, and took refuge in, and founded this town, which he called PROVIDENCE, in gratitude to God, for his merciful providence, in conducting him to this happy spot, then inhabited by Indians, who were called savages, but whom he found far more humane than his unfeeling and bigoted brethren from whom he had fled!

While we were under the British yoke, and our minds enslaved by the traditions of our ancestors, we of course imbibed all their prejudices, and subscribed to all their creeds and dogmas; but when our independence was acknowledged, and we became freemen, from that moment, our minds began to expand, and have continued to expand unto the present day; and will still progress in proportion as the light of reason and revelation is unfolded to our view. Never at any period of time, has there been so general an inquiry after truth, as at the present; and the result is, that all who have been disposed to divest themselves (as far as was in their power) of their deep-rooted prejudices, and to search the pages of divine inspiration for themselves, and to exercise their own reason, (and it is reason alone that distinguishes us from the brute creation,) have embraced more exalted views of the character of the Deity, than those possibly can, whose minds are still beclouded with superstitious error. As the light of reason and revelation is unfolded to our mental vision, we may fairly infer, that the happy time is fast approaching, when all shall see eye to eye, and renounce on the one hand, that doctrine that teaches us that God is a partial being, and on the other, that which teaches us to depend on our own righteousness; when all will become willing subjects, and place their trust in God, believe in his character as revealed to us, and which revelation informs us, *He is good unto all, and that his tender mercies are over all his works.* Z.

FOR THE CHRISTIAN TELESCOPE.

REV. SIR,

I was present at a quarterly meeting of the Free Will Baptists, held at the Meeting-House in the village of Chepachet, on Tuesday the 8th day of May instant; and heard a sermon preached by Sister Susan Humes.—She read the 16th and 17th vs. from the 9th chapter of St. Matthew, for her text. Her discourse upon the 16th verse was wholly unintelligible, in as much as she did not explain what was meant by the old garment, nor, the piece of new cloth—but when she came to the 17th she explained the whole matter to my utter astonishment—She said that the old bottles represented the bodies of unregenerated man—and the new wine the grace of God—that if God should condescend, to pour a portion of his grace into the heart of a profane swearer it would make him ten times worse than he was before—and like new wine thrust into old bottles, the bottles would burst and both be lost.—She further

said that the heart of the sinner was not capacitated to receive the grace of God, any more than old bottles were new wine, and that it would have the same effect on them. I had never before heard such a doctrine preached—that the grace of God made people worse—that the sinner's heart was not capacitated to receive it—and if it did, both would be destroyed. After she got through, Brother White undertook to mend the matter. "He said that it meant in the 16th verse, not only to take a new piece of cloth to mend an old garment, but to take a new piece of cloth from a new garment, to patch the old, thus the rent was made worse and both were spoiled." N. B. I expect that in those days the bottles were made of leather, and to put new wine into new bottles, the wine would ferment, and the bottles would expand—whereas, if old bottles were filled with new wine, when it fermented it would burst the bottles. By this our Saviour meant to show the absurdity of introducing the ceremonies under the law into the gospel dispensation. The whole reasoning of Miss Susan appeared to be to show that the heart must be changed, and become like a new bottle: and not till then would it be capacitated to receive the new wine (the grace of God) that if any of the new wine (that is, the grace of God) should be thrust into an old bottle, (that is, into a heart before it was changed) then the bottle would burst, and the wine be lost, (that is, the sinner and the grace of God would both perish together,) making the grace of God too feeble to subdue the carnal mind. She did not attempt to tell us by what means or power this change of heart was brought about. It could not be by a long continuance in a sinful course, because he was warned to turn to God, nor by the grace of God, that being too weak and inefficient, and made him ten times worse!

I have thus given a hasty outline—I want you to examine the chapter and text, and give us a piece of your composition upon them, as well as upon such absurd preaching and doctrine, and oblige yours, &c.
Gloicester, May 9th, 1825. A SUBSCRIBER.

SELECTIONS.

FROM THE (HARTFORD) RELIGIOUS INQUIRER.

WILLINGNESS TO BE DAMNED.

It is held by many, that if any one wish to receive salvation at the hand of God, he must, first of all, be "willing to be damned." It has been declared from the pulpit that this is the fact; that none, except those who are willing to be cast off forever, can be saved.

When such an idea is advanced, we are naturally led to inquire *cui bono*, and what consistency is discoverable in this doctrine? In the preaching of the idea or doctrine above stated, we are able to discover neither consistency nor benefit. It appears to us that it is somewhat inconsistent for a man to urge his hearers, by all their love of happiness, and by all their dread of misery, to "flee for refuge to Christ," that they may escape the "wrath to come," and in the next breath inform them that it is necessary for each to be perfectly "willing to be damned." Will this willingness "to be damned" be likely to induce

men to strive to obtain salvation? Is it not extremely inconsistent to place in connexion two ideas so opposite as these? However, those, who advance these ideas, evince no small degree of artfulness in one respect, for they are careful that their hearers shall not be convinced too soon that it is necessary to be "willing to be damned," as this would destroy the intended effect; this is therefore kept out of sight, until they are inquiring what they must do to be saved; then, if the preacher be confident that their passions are sufficiently excited, and their minds so far blinded, that they will not discover the absurdity of the idea, he gravely informs them, that in order to be saved, they must "be willing," &c. So much for the consistency of this idea.

We next inquire, where is its advantage? If the salvation of man depend on his own works, will this "willingness" cause him to exert himself to obtain it? Will it not rather render him indifferent as to the event? On the other hand, if salvation be of "grace," and not of works, then we ask what possible difference can it make as to the event, whether man be or be not "willing to be damned?" unless this "willingness" might reconcile him to his situation, should he chance to be cast off.

But this doctrine appears to us, as not only useless, in regard to the final salvation of man, but as licentious in its tendency in this life. If man believe, (as many do,) that sin is not punished in this world, and if he be perfectly "willing to be damned" in that which is to come, what will hinder him from sinning? It cannot be the fear of punishment here, for this is not believed to be inflicted; it cannot be the fear of punishment hereafter, or in other words, of "endless damnation," for this he is "willing" to endure, and it surely cannot be the love of God, because he is equally as willing to blaspheme his name to all eternity, as to sing his praise in heaven. This appears from the consideration, that it is generally held by the believers in "endless misery," that those, who are in torment, will continually blaspheme God; if then man be "willing to be damned," it follows that he is willing to blaspheme God eternally, therefore love to God can have no possible influence on his actions. Man then may say, I will sin when I choose, and if I go to heaven, why, it is well, and if I am sent to hell, it is just as well—I am altogether willing. In the one case, I can praise God—in the other, I can blaspheme him, and both will be equally pleasant. Does not this doctrine appear inconsistent, useless and licentious?

LUCIUS.

FROM THE LONDON UNIVERSALIST MAGAZINE.

FREE INQUIRY.

Free inquiry in religion is essential to the virtue of a character. The virtue of man consists in his making use of all his own faculties, not in believing that other men have made a virtuous use of theirs.—Now, is it possible, a man may make use of all his faculties, and yet not be able to perceive the evidence of some opinions, which are called articles of faith, and consequently he may doubt the truth of those articles, yea, it is necessary to the virtue of his character, that he should doubt them; for it is not

in his power to believe without proof, and it would be unjust to profess to believe what he does not believe. Let us not be so weak as to imagine, that a man cannot think justly unless he thinks as we do. Let us allow that his justice consists in thinking, and reasoning, and acting, as well as he can, and that he is accountable for all this only to *one* master, *even Christ*. As freedom of thought is the parent and guardian of all virtue, so the want of it is the nurse of all vice, and particularly to that general disposition to all sin, I mean servility. A low servile soul, habituated not to think for itself, but to be led by a guide, is prepared for the commission of any crime or the belief of any absurdity, that a mercenary guide may find convenient to enjoin. Were I disposed to sink a soul into the lowest degree of wretchedness, either as a citizen of the world or as a member of a church, I would inculcate with all my might a spirit of servility, and that would answer my end better than any other method in the world. I would not shock a man with the sounds of perjury and blasphemy, impiety to God, and injustice to man: but I would gently inform him that he was a poor, depraved, foolish creature, not able to judge between good and evil, truth and error, and that he would discover great arrogance if he thought otherwise; but that I was a wise and a sacred man wishing well to his soul, and that by believing what I said to be true, and by doing what I directed to be done, he would be pious, and safe, and happy. There is, therefore, no virtue, but a great fund of iniquity in implicit faith.

THE DRUNKARD.

The confirmed drunkard is at once the most miserable wretch that crawls between earth and heaven. The vice in him has lost its jovial and mirth-inspiring character: it is no longer a delicious and luxurious enjoyment, but the selfish gratification of a debased animal propensity. He finds not satisfaction in his indulgencies, but a mere respite from suffering. Excess has fixed a worm in his heart, which gnaws upon the very seat of life; whose cravings can only be appeased by draughts, to which he turns like the victim of a fever, to quench but for a moment, the thirst by which he is consumed, and create a short relief from intolerable agony. His life is a dreary waste—a waste he has himself created—through which he wanders as if possessed by some terrible demon, a restless, discontented being with but one passion to gratify, and that gratification his slow but certain destruction. How horrible an existence, incapable of receiving even a moment's miserable enjoyment but from one source, and every indulgence bringing him one step nearer to that grave, which is opening to close upon him in infamy and disgrace.

Remarkable Proof of the Immortality of the Soul.

Gennadius, a physician, a man of eminence and piety and charity, had in his youth some doubts of the reality of another life. He saw one night in a dream, a young man of celestial figure, who bade him follow him. The apparition led him into a magnificent city, in which his ears were charmed by melodious music, which far exceeded the most enchanting harmony he had ever heard. To the in-

quity, whence proceeded those ravishing sounds, his conductor answered, that they were the hymns of the blessed in heaven; and disappeared. Gennadius awoke, and the impression of the dream was dissipated by the transactions of the day. The following night the same young man appeared, and asked whether he recollected him. "The melodious songs which I heard last night," answered Gennadius, "are now brought again to my memory." "Did you hear them," said the apparition, "dreaming or awake?" "I heard them in a dream." "True," replied the young man; "and our present conversation is a dream. But where is your body, while I am speaking to you?" "In my chamber." "But know you not, that your eyes are shut and you cannot see?" "My eyes are indeed shut." "How then can you see?" Gennadius could make no answer. "In your dream, the eyes of your body are closed and useless; but you have others, with which you see me. Thus, after death, although the eyes of your flesh are deprived of use and emotion, you will remain alive, and capable of sight and motion by your spiritual part. Cease, then, to entertain a doubt of another life after death. By this occurrence, Gennadius affirms, he became a sincere believer in the doctrine of a future state.

SAURIN.

This celebrated preacher, after having delivered a long sermon to prove the truth of endless misery, thus remarks, "I sink, I sink under the awful weight of my subject; and I declare, when I see my friends, my relations, the people of my charge, this whole congregation; when I think that I, that you, that we are all threatened with these torments; when I see in the lukewarmness of my devotions, in the languor of my love, in the levity of my resolutions and designs, the least evidence, though it be only presumptive, of my future misery, yet I find in the thought a mortal poison, which diffuseth itself into every period of life, rendering society tiresome, nourishment insipid, pleasure disgusting, and life itself a cruel bitter. I cease to wonder that the fear of hell hath made some mad and others melancholy." If such effects result from a belief in eternal misery, and if those possessed of the most god-like feelings endure the greatest degree of suffering, how can it be a doctrine of truth, when people become dissatisfied with it in proportion as they assimilate to their heavenly Father? It is truly astonishing that christians feel deep sorrow in believing a doctrine in this world, which they expect to contemplate with unutterable joy in the future; especially, as their preparation for the coming state renders this sentiment more and still more revolting.

Sharp Retort of a Quaker.—A Quaker being evidence on a trial, was asked by one of the magistrates, who had been a carpenter, why he would not take of his hat? "It is a privilege," said the witness, "we, as Quakers, are allowed." "If I had it in my power," said the angry justice, "I would have your hat nailed to your head." "I thought," replied Obadiah, "that thou hadst given over the trade of driving nails."

FROM THE UNITED STATES LITERARY GAZETTE.

THE BLIND MAN'S LAMENT.

O! where are the visions of ecstasy bright,
That can burst o'er the darkness, and banish the night?

O! where are the charms that the day can unfold
To the heart and the eye that their glories can hold?
Deep, deep in the silence of sorrow I mourn,
For no vision of beauty for me shall e'er burn.

They have told me of sweet purple hues of the west,
Of the rich tints that sparkle on ocean's wide breast;
They have told me of stars that are burning on high,
When the night is careering along the vast sky;
But alas! there remains, wheresoever I flee,
Nor beauty, nor lustre, nor brightness for me!

But yet, to my lone gloomy couch there is given
A ray to my heart, that is kindled in Heaven:
It soothes the dark path through this valley of tears—
It enlivens my heart, and my sorrow it cheers,
For it tells of a morn when this night shall pass by,
And my spirit shall dwell where the days do not die!

E.

PROBLEM.

Extract.—Let the philosopher inquire, and if he can, determine why it is, that while military and political eminence impress the world with profound respect, nay with a sort of reverential affection, the virtues which endear a man to friendship, which are the sources of domestic happiness, which elevate, purify and adorn our nature; which flow in a constant but tranquil stream of general utility, obtain but a feeble applause and reluctant praise. The destroyer of the human race erects for himself a reputation extensive, lasting, splendid; and, if no sinister misfortune arrests his career; if he prosecutes his sanguinary course to the end without stumbling, he becomes a hero by universal consent, and his life is gazed at as a blaze of glory—and this from man; from the very beings he has tormented. If devils were the dispensers of fame, we would not wonder that murderers should stand first on the list; but that man should decree honor to the destroyer of man, is a caprice in our nature not easily explained. It is at least peculiar to our race; and in the search that has been made for a decisive distinguishing line between the human and the brute creation, it might have been resorted to, and man defined to be an animal which worships his destroyer.

NEW UNIVERSALIST CHURCH.

The corner stone of the New Universalist Church in Federal Street, was laid on Tuesday last. In a cavity beneath, were deposited, hermetically sealed in bottles, a scroll containing the name of the proprietors, principal builders, other memoranda, &c. a copy of the last newspaper printed in this place, the various United States coins of the present year, and a lock of hair from the head of the late venerable JOHN MURRAY, the first preacher in America, of the doctrine of Universal Redemption.

Nantucket Inquirer.

Some remarks on the communication of "A Subscriber," in our next.

MARRIED,

In this town, on Sunday evening last, by Rev. Mr. Tobey, Mr. Duane Kendall, to Miss Rebecca D. Bassett.

Same evening, by Rev. Mr. Tobey, Capt. Philip Davenport, to Miss Sophia W. Bradford.

Same evening, by Rev. Mr. Gano, Mr. Jonah Steere, to Miss Alice Smith.

On Thursday evening, 19th instant, by Rev. Mr. Pickering, Mr. Chester Clark, to Miss Sarah Gonsolve, daughter of Capt. Joseph Gonsolve, all of this town.

At St. Paul's Church, Pawtucket, by Rev. Mr. Taft, Mr. Horace T. Tiffany, to Miss Mary-Ann Day.

In Cumberland, by Rev. Mr. Cutler, Mr. Eliab T. Grant, to Miss Eliza Wilkinson, all of Cumberland.

DIED,

In this town, on Sunday morning last, Mrs. Allinton, wife of Mr. Roger Allinton.

On Tuesday afternoon last, Mr. Isaac Hicks, formerly of Gloucester, at an advanced age.

On Thursday morning, Miss Ann Downing Vinson, eldest daughter of Mr. David Vinson, in her 15th year.—Funeral this afternoon, at 3 o'clock, from her father's residence, at India-Point.

On Thursday, Mrs. Priscilla Bucklin, in her 79th year, widow of the late Mr. Nehemiah Bucklin.—Funeral this afternoon, at 2 o'clock, from the residence of her daughter, Mrs. Eveleth, in George-st.

At Havana, about the 25th ult. Dr. William Bradley, recently of this town.

In Johnston, 12th inst. Mr. William Rhodes, in the 74th year of his age. His mind was perfectly composed during the whole of his sickness; and he often expressed a desire for the happy moment to arrive when he should bid adieu to this world, and depart to be with Christ which is far better. He had for many years been an Universalist, and sustained an irreproachable character.

In Medway, Mass. May 1st, Adaliza Miller, daughter of Mr. Isaac Kebbe, jun. aged 3 weeks and 2 days.

Just received, at No. 110½, Westminster-Street,

A few copies only of the following publications:

Kneeland's Lectures on the Doctrine of Universal Benevolence, second edition

Ballou's Notes on the Parables of the New-Testament, third edition

Ballou's Treatise on Atonement, second edition, a work unanswered and unanswerable

Ballou's Eleven Sermons, delivered in Philadelphia, and taken in short hand by J. A. Dowling, with critical and explanatory notes, by Rev. Mr. Kneeland

Also may be had as above, the principal Books and Pamphlets, designed to support the Christian Religion, as understood by Universalists.

Subscriptions received as above for a copious Dissertation on St. Paul's Epistle to the Romans, in 30 Lectures, by Rev. Mr. Pickering.

New subscribers for the TELESCOPE can have the numbers from the commencement of the volume, at \$1.50 per year, by paying the same within three months from the time of subscribing.